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TERMS.

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[From the Evangelical Repository.]

PROCEEDINGS
Of the General Convention of Universalists
of the New-England States and others, in
annual session, at Saratoga Springs, N.
Y. Sept. 19 and 20, 1827.

On Tuesday evening, 18th ult. the ministers and delegates composing the General Convention, assembled according to adjournment, at the house of Br. Huntington, and joined in solemn prayer with Br. P. Dean.

1. Proceeded to organize the Council by choosing Br. H. Ballou Moderator.

2. Appointed Brs. T. F. King and P. Dean Clerks.

3. Chose Brs. J. Potter, P. Dean and J. Moore a Committee to receive requests for letters of fellowship and ordination, and report thereon.

4. Adjourned the Council until Wednesday morning 8 o'clock, then to meet at the Columbian Hotel—Prayer by Br. N. Wright, jr.

Wednesday morning 8 o'clock, met according to adjournment—Prayer, by Br. W. Skinner.

5. Proceeded to read the several epistles addressed to this body by societies in its fellowship, and we are happy to state, that the intelligence thus received was highly calculated to cheer the hearts of the faithful.

6. A communication was read by Br. H. Ballou, stating in substance, that he was authorized by Mr. Richard Carrique to say that he (R. Carrique) had withdrawn his connexion from the Convention. The Council was then suspended for public worship.

ORDER OF MORNING SERVICE.
Introductory prayer, by Br. C. G. Parsons.

Sermon, by Br. J. Potter, from 1. Cor. xiii. 13.

Concluding prayer, by Br. N. Wright jr.

7. Voted to accept the following report.

"The Committee appointed at the last session of the General Convention, to consider whether it be expedient to establish any general rule, in addition to former usage, as to the admission of applicants for fellowship as preachers of the gospel, report,

That in their opinion, it is desirable that some additional rule be established.

And they would suggest the expediency of appointing, at each session of the General Convention, a Committee or Committees, to whom candidates during the following year shall apply for examination in secular and sacred learning; of which Committee or Committees it shall be the duty to examine such applicants, with special regard to their literary and theological acquirements, and their talents for sermonizing, and if satisfied therewith, to give them a certificate accordingly, which shall be produced by said candidates, as their recommendation, on applying to the General Convention for its fellowship.

HOSEA BALLOU, 2d.

SEBASTIAN STREETER.

PAUL DEAN.

HOSEA BALLOU.

8. Voted that the above recommendation be adopted as a vote of this Convention.

9. Suspended the business of the Council, to attend public worship.

ORDER OF THE AFTERNOON SERVICE.
Introductory prayer, by Br. O. A. Skinner.

Sermon, by Br. T. F. King, from Matt. xiv. 31.

Concluding prayer, by Br. Wm. S. Balch.

10. Br. P. Dean brought forward the following preamble and resolution, which were unanimously adopted. "Whereas in the progress of the Societies of Universalists in the United States, and the multiplication of associations in fellowship with this Convention, claiming the same power—composed of the same members, and extending over the same territory—there is not that perfect order in their government and proceedings desirable to be preserved. Therefore,

Resolved—That it is expedient so far to alter the plan of the General Convention and the subordinate associations, as to provide that the General Convention shall consist of the ministering brethren of all the associations and societies in fellowship with the order, together with delegates from each of the state Conventions—and that in each state where there are three or more ministering brethren, to be composed of ministers of the state, and delegates from branches of said state associations, to be composed of the ministers and two delegates of each, in the territory which shall be specified. All associations to adopt the articles of faith professed by the General Convention, and to be governed by the rules of the General and State Conventions, or such as they may adopt in conformity thereto."

11. Voted that a Committee of three be appointed, to consider and report on the above named subject.

12. The following brethren were appointed on said Committee: viz. Paul Dean, Warren Skinner and Job Potter.

13. Adjourned until Thursday morning 8 o'clock—Prayer, by Br. Parsons.

ORDER OF EVENING SERVICE.
Introductory prayer, by Br. J. Moore. Sermon, by Br. W. Skinner, from Acts xvi. 21.

Concluding prayer, by Br. Moses P. Morgan.

Thursday morning 8 o'clock, met according to adjournment,—Prayer, by Br. E. Case.

14. Voted that this Convention designate four districts and that a Committee consisting of three in each district, be appointed to examine the proficiency of candidates for the ministry, in secular and theological literature.

15. The following districts and Committees were accordingly formed. 1. Maine, 2. Vermont and New Hampshire. 3. Massachusetts, Rhode Island and Connecticut. 4. N. York and Pennsylvania.

For the 1st District, viz. Maine, Brs. Wm. A. Drew, Sylvanus Cobb and John Bisbe, Jr.

For the 2d, Vermont and N. Hampshire, Brs. S. C. Loveland, Edward Turner and Warren Skinner.

For the 3d, Massachusetts, Rhode Island and Connecticut, Brs. Hosea Ballou, David Pickering and Paul Dean.

For the 4th, N. York and Pennsylvania, Nathaniel Stacy, Thomas F. King and Dolphus Skinner.

16. The Committee appointed to receive requests for letters of fellowship, reported in favor of conferring ordination on Brs. Joseph Ward, of Hampton, N. Y. David Cooper, Saratoga Springs, N. Y. and Moses P. Morgan, of Plainfield, N. H. and also a letter of fellowship to Br. Wm. S. Balch, of Andover, Vt.

17. Voted to accept the report.

18. Voted to receive the "Old Colony Association of Universalists;" the first society of Restorationists at Fort Ann, and the societies of Pawlet, Vt. Egremont, Mass. and Sandgate, N. Y. into the fellowship of this Convention.

19. Adjourned to attend public worship.

ORDER OF THE MORNING SERVICE.

Introductory prayer, by Br. L. Willis. Sermon, by Br. P. Dean, from Acts iv. 20.

Concluding prayer, by Br. B. Hickox.

20. Received the report of the Committee appointed to draw up and present the outlines of a revised plan for the better government of the Convention—the associations and societies in its fellowship.

"Your Committee, after due consideration, offer the following sketch of a plan of government, embraced by the resolution adopted on that subject, to be hereafter filled up by a Committee for that purpose, viz.

1. Each society, organized and united in the faith of the final salvation of all mankind, by the mediation of Jesus Christ, shall be considered as having in itself, all the rights and privileges given by Christ our Lord to his disciples, and so long as they may choose, be perfectly independent of all other societies or bodies of believers, in the exercise of those rights. They shall judge for themselves in matters of faith and practice—choose their own modes, forms and time of worship—call, settle, and dismiss their own ministers. These independent societies may, if they choose, unite themselves into associations for the purpose of extending their fellowship and influence, and adopt such rules and regulations as they judge best for their mutual government and benefit; and each, when they please, may withdraw from said association; and again, these associations may form themselves into Conventions, for the greater extension of the same benefits. Therefore, in conformity to these principles, the General Convention now recommends to the Societies in its fellowship, residing in any one, or more counties of any state in the Union, or in any convenient territory, to unite into an association, to consist of their pastors and two delegates, chosen at regular meetings of the Societies for that purpose, which shall meet once a year, or oftener, in rotation, at the Societies in its fellowship, to adopt regulations for its own, and the government of its Societies.—To unite in the public worship of God—the administra-

tion of the Lord's Supper,—to learn the state of the Societies—give needful advice for the admission of new Societies into its fellowship—to choose from two to four delegates to the State Convention, and the transaction of all such business as may promote the mutual prosperity and peace of the Societies under its fellowship.

2d. These Associations are recommended to form themselves into State Conventions, which shall be limited to the state in which they are located, and to consist of from two to four delegates (who shall always be ministering brethren) from the several associations in the state, and of all the ordained and licensed preachers of the order in the state.

The State Convention shall meet once a year, at such time and place within the state, as they may choose and adjourn for, the organization of the body—the worship of God—the administration of the Lord's Supper, &c.—the licensing of men to preach, and the ordination of preachers as evangelists, learning the state of associations, and of sending them any such advice or information as they may deem expedient—and to choose not more than eight, nor less than four delegates to represent them in the General Convention of the United States.

3d. The State Conventions are also recommended to form themselves into a General Convention of the United States of America, by choosing not more than eight, or less than four delegates, to meet and act for them in said Convention which shall consist of Delegations from the State Conventions, and also of all the ordained and licensed ministers who are preaching in the fellowship of the order in the United States, for the time being.—It shall meet annually at such place in the United States, on the third Wednesday and Thursday of September, as it may be adjourned to, and for purposes the same as those of the State Conventions, with the exception of the choice of delegates.

The General and State Conventions, with the associations and church, shall adopt and retain unaltered the articles of faith now professed by the General Convention.

No complaint against a brother, society, association or convention, shall be heard and tried by any or either of the associations or conventions in the United States, or in fellowship with the general convention thereof; but all such shall be heard and decided by a mutual council chosen by the parties, unless one of the parties refuse, in which case the other party may proceed ex parte, and the decision will be final.

All churches and societies shall ordain and install their ministers by the advice and assistance of councils composed of Pastors and Deacons of such of the churches as they may choose to invite for that purpose.

All which is respectfully submitted,

Per Order.

This report was unanimously accepted and ordered to be sent to the societies.—And in the mean time re-committed for a detailed report of the plan at the next meeting of the Gen. Convention.

22. Voted that Rev. Hosea Ballou, Paul Dean, and Thomas Whittemore, be a committee to consider the above named subject and report at the next session of the General Convention.

23. The business of council was suspended for public worship.

ORDER OF THE AFTERNOON SERVICE.

Introductory Prayer, by Br. N. Smith. Sermon, by Br. Hosea Ballou from 2. Cor. iv. 5. Immediately after which the council proceeded to ordain Brs. Ward, Cooper and Morgan.

Ordination prayer, by Br. C. G. Parsons.

Charge and delivery of the scriptures, by Br. N. Stacy.

Right hand of fellowship, by Br. W. Skinner.

Concluding prayer, by Br. E. Case.

24. Appointed Brs. Paul Dean, Hosea Ballou and Lemuel Willis a committee whose duty shall be to report at our next session the best method of raising a Widow's fund.

25. This Convention would earnestly recommend to the several societies in its fellowship, through their respective ministers, the propriety of taking up a collection in aid of the society, at Saratoga, (which is at present involved to a considerable amount for their church) and that the sums which they may severally collect, be transmitted to Br. Gideon Conant, Saratoga Springs, N. Y.

26. Voted that Brs. S. R. Smith of Philadelphia, Edward Turner of Portsmouth, and Hosea Ballou 2d, of Roxbury, be a Committee to report at the next session the most practicable plan for establishing a Theological Seminary.

27. Appointed Br. Thomas F. King to prepare the minutes of this session and accompany them with a Circular Letter.

28. Adjourned the General Convention to be held at Cavendish, Vt. on the 3d Wednesday and Thursday of September 1828.

Prayer, by our venerable Br. Hosea Ballou. HOSEA BALLOU, Moderator.

THOMAS F. KING, Clerks.

PAUL DEAN, Clerks.

Names and residences of Ministers present.—Hosea Ballou, Paul Dean, Nathaniel Wright, Boston; George Messenger, Egremont, Mass.; Warren Skinner, Langdon; Moses P. Morgan, Plainfield, N. H.; John Moore, Stratford; Isaiah Boynton, Plymouth; Otis A. Skinner, Reading; Wm. S. Balch, Andover, Vt.; Thomas F. King, Hudson; Lemuel Willis, Troy; Dolphus Skinner, Utica; Cornelius G. Parsons, Ellsworth; Benj. Hicox, Potsdam; Nathaniel Stacy, Hamilton; Job Potter, Cooperstown; David Cooper, Saratoga Springs; Joseph Ward, Hampton; Nathaniel Smith, Albany; Hiram Davis, Eliphalet Case.

next session, the details of a plan, the outlines of which is already spread out upon our proceedings, that will, if adopted, render this body in fact, what it has ever been in name, a General Convention. To those brethren who were ordained as Evangelists, and to the brother who received our fellowship as a laborer in the Ministry of reconciliation, we bid a hearty and affectionate welcome to all the pleasures which arise from a faithful discharge of the ministerial functions; and to all the pains, privations, and crosses which are incidental to those duties; humbly praying that they may feel the spirit of their respective stations, and that they may walk worthy of their vocation.

We sincerely hope, brethren, that you will use the means which a benevolent Providence may have placed at your disposal, for the relief of the Society at Saratoga Springs, which is at present laboring under heavy pecuniary embarrassments. We are satisfied they would not solicit your assistance were it not for the extremely pressing nature of their necessities. It should be recollect that Saratoga Springs is a very important location for a Church of our order. For, being the most celebrated watering place in the United States, it is annually visited by thousands of individuals, from every part of our extensive country; many of whom may be excited by *curiosity*, to hear what can be said in favor of our glorious doctrine. And thus carrying to their homes the seed of truth sown in the heart, it will germinate, and produce a harvest to the glory of God and to the happiness of man. Whatever sums you may contribute, either as Societies or individuals, when transmitted, will be faithfully appropriated to the liquidation of the debt of the Universal Church in said place.

There were present in Council, twenty-two Ministering brethren, and about thirty lay delegates from societies in fellowship, and the unanimity which characterized our deliberations throughout the session, afforded matter of mutual and heart-felt congratulation.

The numerous epistles received by us from the different Churches and Societies, not only breathed a spirit of untiring devotion to the interests of our Zion, but they contained the most flattering intelligence of the rapidly spreading influences of that doctrine, which it is the business of our lives to defend. We were also greatly refreshed by the oral communications of those of our brethren who had been partly engaged in itinerating during the past year. Several Societies have thus been organized, and hundreds have been fed with that bread "which cometh down from heaven and giveth life unto the world."

Five public discourses were delivered during the session, which were heard by numerous and respectable congregations, notwithstanding the severe inclemency of the weather. Immediately after the 4th Sermon, by Br. P. Dean, a large number of brethren and sisters, in the faith of the "Restoration of all things," united in commemorating the dying love of our Redeemer. At this solemn and interesting ceremony Brs. Ballou and Dean presided, assisted by Brs. Parsons and Stacy. Here we were not only forcibly reminded that the institution of this ordinance was of itself a powerful evidence of the truth of the Christian faith, but we were affectionately invited to contemplate the toils, the privations and sufferings endured by our beloved Lord for us and for our salvation.

We have received an accession of four Societies, together with an Association embracing several others, the members of which, so far as we have learned, are strictly for the faith and morality of the Gospel. May the Lord bless them with an increase of all spiritual riches, and establish their hearts in the truth as it is in Jesus!

By a reference to our Minutes, it will be perceived that the Convention unanimously accepted the report of their committee, appointed during the session of 1826, which report has an exclusive regard to the literary qualifications which shall be demanded of those who may, from time to time, apply for the fellowship of this body, as preachers of the gospel. It is confidently believed the rule embraced in the acceptance of this report, will, in its operation, be productive of results highly auspicious to the best interests of our order in the United States. The present is emphatically an age of improvement in almost every department of those arts and sciences which at once refine, liberalize and exalt society. And so generally are the means of information diffused throughout our beloved country, that ignorance may in some degree, be considered voluntary, and consequently, so far criminal.—The good sense of mankind has long since established the maxim that a man should understand the business in which he is engaged, if he would be successful in that business. Now, if this be allowed to hold good in relation to the every-day transactions of life, will it not apply with equal, if not greater force, to those who, in the language of Paul, are "set for the defence of the gospel," and who must, therefore, necessarily engage in the discussion of the momentous questions which have a bearing upon our eternal destiny? The Committee in making the report, and the Convention in adopting it, were actuated by motives which have an equal regard to the interests of the applicants and the Societies who already enjoy our fellowship.

The Congregation would be very happy to hear from you, whenever it may be convenient. With great respect for yourself and the Convention, allow me to remain your humble brother in the gospel.

JA'S EDMUND.

Philadelphia Chapel, London, May 7, 1826.

There is a congregation of Universalists at Philadelphian Chapel, Windmill-st. Moorefield, and has been for many years, —where there are some who have stood faithful to the boundless love of God for many years,

THE INTELLIGENCER.

SPEAKING THE TRUTH IN LOVE.....PAUL.

GARDINER, FRIDAY, NOV. 9.

THE CONTEMPLATED NEW LAW,
AGAIN.

It will be remembered by our readers, that we last week, made some remarks upon a bill produced in the Senate of Massachusetts last June, which is to be acted upon by the Legislature of that state at its approaching winter session, and that we then promised to say something more upon the subject this week. We consider the provisions of that bill highly important not only to the citizens of Massachusetts, but also to the people of Maine and every other state in the Union, as suggesting a course of policy which ought to be adopted by all our legislatures. The first section of the bill provides, that all devises and bequests hereafter made for the support or benefit of a preacher, which shall require of said preacher any other qualification than that of being *legally settled* in his parish or society, and likewise that all devises, bequests, deeds and conveyances, for *any pious or charitable uses*, which shall not be made at least—*months* before the death of the testator or donor, shall be *null and void*. We stated last week what appeared to us to be the design of the latter part of the provision—viz., to protect the sick and dying from the artful purposes and exorbitant demands of certain sectarian managers, who are in the habit of taking that opportunity, when the mind is weak and impaired, to prevail upon them to make a will of the property they may possess, giving it to some of their theological institutions, missionary societies, or other sectarian engines. Such a design—however obnoxious it may be to the Boston Recorder, Zion's Herald &c.—we believe to have originated in republican patriotism—in a desire to secure the freedom and equality of the whole people. Let things go on as they have gone within a number of years past, and what must be the result? Gov. Lincoln tells us, that even within the short term of five years past, the privilege has been—inconsiderately no doubt—given to certain incorporations to take from the mass of transmissible wealth, in Massachusetts alone, the enormous sum of “*more than thirty millions of dollars*!” Suffer, we say, such a state of things to continue—permit sectarians to beg from the living as much as they can get, and to visit the beds of the dying, extorting by means of promises and threatenings, of persuasions & terrors, the property they possess, and the time is not far distant when a religious aristocracy shall grow up in this country, not only dangerous but destructive to our republican liberty. Let it be remembered, that all the money and other property obtained by the means, and for the purposes above alluded to, are taken effectually and to all intents and purposes from the public, and might as well be annihilated. The wealth thus accumulated can never return again to the people, nor can it ever be taxed for the support of government. It goes to enrich certain corporations and with them certain classes of men, who are thereby permitted to possess exclusive privileges unenjoyed by the great body of the people, and it must remain forever in their possession increasing in amount by annual interest;—and, all this without being liable to taxation. The worst aristocracies in the British government are not so bad as this. In England, we believe, all such possessions, once in so many years, revert again to the crown; but the sectarian incorporations in our country are perpetual. The wealth they amass is theirs as long as the government continues. It can never pass out of their hands. It cannot be touched by the strong arm of government. It can be devoted to no other purposes, till the end of time, than those contemplated by such as obtain the incorporation. Such an aristocratical feature in the institutions of this free country is wholly and manifestly opposed to the spirit of our constitutions and to the purity and continuance of American liberty.

Give men wealth—especially under such circumstances as that it *cannot* pass out of their hands or those of their successors,—and you give them power—a perpetual power. Give them exclusive privileges, and you demolish the fair and simple fabric of republicanism and lay broad and deep the sure foundations of an aristocratical tyranny.—The privilege granted to certain sectarians in this country, has a direct tendency to result in these evils. They are permitted to accumulate unlimited sums of money from the body of the people (—they never obtain it by honest industry, nor devote it to purposes of general utility;—) their agents are in every direction soliciting subscriptions for some of their professedly pious purposes, and the amount which, in the aggregate, they annually amass, is immense—far beyond what most people think it is. Let them go on in this manner, with the exclusive privileges they now enjoy, and it is not difficult to conceive that ultimately they will have obtained an amount of wealth that will put the nation in their power. Gov. Lincoln last spring took occasion to suggest these interesting facts to the Legislature of that state; and the bill

now under consideration is the fruit of his patriotic suggestions. The design of it is to check the growth of sectarian aristocracies. It will no longer permit orthodox or any other ministers to rob dying persons of their property; nor will it allow of any contributions, gifts, grants, bequests, devises or conveyances for any mere sectarian purposes.

The second section declares, that “when any gift or conveyance hereafter made for the support or benefit of the teacher of any parish or religious society shall be accompanied by any *conditions, restrictions or limitations*, confining the benefit thereof to teachers who shall possess some *further qualifications* besides that of being *legally settled*, all such conditions, restrictions and limitations shall be utterly void.” In law, no religious teacher is known as a Congregationalist, an Episcopalian, a Baptist, a Methodist, or as a sectarian of any other name. All the law knows of him is, that he is a preacher of the Gospel—a teacher of piety and morality.—Every minister of whatever denomination professes to be this. If a contract is made between him and any other parish or religious society and he and the latter abide by that contract, he is *legally settled*. This provision will allow the giving of property for the support of a religious teacher thus known in law as legally settled; but knowing nothing of the teacher itself, it will permit no sectarian conditions to accompany such gifts. And why not? Because it is not right that men, after they are dead, should have power to support and propagate a creed in which posterity may not believe. Suppose that A. alone, or with twelve other persons, was deeply engaged for the preservation of Calvinism for instance, should give to a certain parish or religious society in the town of B. ten thousand dollars, subject to the condition that the interest of that sum shall be annually expended forever for the support of a Calvinistic minister in that town. Would it be just and right, that A. should have and exercise a power hundreds of years after his death to direct and control the religious faith of generations yet unborn? But suppose that after his decease the people in that parish should find out that Calvinism is not true; must they still expend the interest of that amount annually for the support of a doctrine they no longer believe—a doctrine, perchance, that shall be found to be false and known only in history as an error of former times? Or if they do not thus appropriate the avails of the fund for the support of an acknowledged error, shall it lie forever useless and they never be allowed to employ it in the support of truth, because an ignorant, but perhaps honest, man who shall have been dead hundreds of years, once thought Calvinism was true? We admire the wisdom and catholicism of this provision of the bill, which will not allow the minds of generations unborn to be enslaved by the sectarian prejudices of people in the present day. If a person is disposed to leave any thing behind him for the support of the Gospel, let him not give it subject to restrictions and limitations that may prove a curse to posterity; let him give it in such a way as that those to whom it is given may devote it to the cause of improvement and to the support of what more enlightened ages shall have ascertained to be truth.

We may have wearied our readers with the length of our remarks upon this subject, especially as having been very hastily penned they may not be so perfect or judiciously expressed and arranged as we could desire to have them. But we do consider the provisions of the bill to which we allude highly important to the welfare of the public and particularly interesting to all concerned in virtuous legislation, and do hope that it may become a law, not only in Massachusetts, but in Maine and other states.

CHRISTIAN VISITANT.

The patrons of the *CHRISTIAN VISITANT* are respectfully informed, that the six remaining numbers, constituting the last half of the 2d volume of that work, which ought to, and which would, were it not for the late numerous and most pressing labors of the editor, have been published before this, are now nearly ready for the press and will be printed and forwarded to subscribers in the course of a few weeks. Nos. 7 and 8 will be committed to the printer in Belfast as soon as, if not before, week after next.—No one regrets so much as the Editor the necessity he has been under of putting off the publication of those numbers till so late a day. As however the *Visitant* is not a publication containing any particular religious news, making it less interesting or useful after a certain date, he concluded that those numbers could, with less disadvantage to others, be postponed than could the weekly publication of the *Intelligencer*. As the Editor's engagements have been during the summer past, one of the two publications must have been temporarily suspended, for he has neither had time or health to enable him to carry on the uninterrupted publication of both works. He did not know, at the time he commenced the 2d vol. of the *Visitant*, that the duty would devolve on him of editing the weekly paper in which this notice is inserted; consequently he expected to be a-

ble to publish the *Visitant* regularly as proposed at first. But circumstances have altered, and he has been under the unpleasant necessity of disappointing the expectations of the patrons of that work. Still he feels as if he had a right to expect a friendly indulgence from the subscribers of the *Visitant*. It is, or ought to be, known, that all he has done for the *Visitant* has been entirely *gratis* on his part. So far from receiving any compensation for his time, labor and trouble, he has expended more in its publication than the whole amount of subscriptions. He has done and expended all solely for the good of the cause and for the instruction and entertainment of his patrons: and under these circumstances he feels as if he had some reason to expect, instead of their censures or unfavorable suspicions, at least their charitable indulgence.

Subscribers need be under no apprehensions whatever, that they shall not get the full amount in *Visitants* of their subscriptions. The Editor assures them, that, before the expiration of next month, each subscriber shall have (unless in case of unavoidable accidents in the conveyance of the numbers, for which he ought not to be responsible) all the *Visitants* that are due him according to the value of his subscription. And if any be then dissatisfied, he will return to them the sums they subscribed, and make them welcome to the volumes they received.

We learn with pleasure, that *Mr. William H. White*, a Unitarian, of the Theological school at Cambridge (Mass.) has been invited to settle as colleague with the venerable *Mr. Willis of Kingston*.

GENNESSEE ASSOCIATION. The Gennessee Association of Universalists assembled in Benton, Yates Co. N. Y. on the 26th of Sept. last, and organized the Council by choosing Rev. Hollis Sampson, Moderator, and Rev. W. I. Rees, Clerk. The council consisted of ten ministers and sixteen lay-men. Four new societies were received into the fellowship of the Association, and the accounts of the prosperity of the cause of truth in various directions were highly encouraging. Six sermons were delivered on the days of the session, and six others in different parts of the town on the evenings of Tuesday, Wednesday and Thursday. After attending to the business of the session the Association adjourned to meet again in York, Livingston Co. on the first Wednesday and Thursday in September 1828. The Circular Letter was written by Rev. L. S. Everett of Auburn.

NORTHERN ASSOCIATION. The Northern Association of Universalists met in Calais, Vt. on the 2d of last month, and was organized by choosing Rev. J. E. Palmer, Moderator, and Rev. J. Moore, Clerk. Five discourses were delivered on the occasion. The congregations were uncommonly large and solemn. The reports of the spread of truth were refreshing. One person—Mr. Charles Spear, received a license to preach, and two brethren—Thomas Browning and Isaiah Bonyton, were ordained to the work of the ministry. The Circular Letter was written by Rev. John Moore. The Association agreed to hold a quarterly meeting in Craftsbury on the 3d Wednesday in January next, and adjourned its annual session to be held again in St. Johnsbury, Vt. on the first Wednesday and Thursday in October, 1828.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN INTELLIGENCER.

SHORT SERMONS. NO. 11.

Butrefuse profane and old wives' fables. 1 Tim. iv. 7.

A third notion prevalent in the Christian world, and which may be considered as coming under the denomination of “old wives' fables,” is that which asserts the eternal duration of sin, and the fixed and immutable establishment of the kingdom of evil: which it is said will endure as long as God himself shall endure, and obtain a permanency equal to the kingdom of righteousness and peace. But why do we call this an “old wives' fable?” Many would think that to do this would be treating a serious subject with an unbecoming levity. But this is far from our thoughts. Does such a doctrine “turn men from the truth?” which has been declared by God? Would the eternal establishment of such a kingdom falsify the word of God, or make his declarations of none effect? Upon the answer to these questions the truth of falsehood of that application depends. Turn now your thoughts my kind readers to the declarations of holy writ and recollect if you can, any decree of God which has gone forth from him to whom no word returns void, but accomplishes the thing whereunto it was sent, to establish the reign of sin, blasphemy and woe to all eternity. Can you fix it in your recollection? No affirmative can be heard. It was not from the scriptures that you obtained this doctrine, but from tradition that fruitful source of error. Once more then let us turn our thoughts to the “word of truth” and see if something cannot be remembered by us from its contents which predicts the overthrow of the kingdom of evil or at least renders its eternal existence utterly inconsistent with the declarations of scripture. “For this purpose,” says the apostle, “was the Son of God made manifest; that he might destroy the works of the devil.” Again. “As the children were partakers of flesh and blood, he himself also took part of the same, that through death he might destroy him that hath the power of death, that is the devil.” The devil and his works have always been considered by our opposers themselves as

the cause of all evil moral, natural and spiritual. Sin and misery have been considered as the “works of the devil” exclusively. Taking therefore our opposers on their own grounds, we ask them candidly to tell us how sin and misery can exist eternally, if the very purpose for which Christ was made manifest was that he might destroy them? We know of but one kingdom whose eternal continuance is predicted in scripture; and that is the kingdom of Christ. See Dan. vii. 13, 14. “I saw in the night visions, and behold one like the Son of God came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.” Thus we see that in language equally and explicit, are the destruction of the kingdom of evil and the triumph of the kingdom of Christ predicted.

J. W. H.

[The following communication was written, and has been forwarded to us, by a respected female friend, and we give it an insertion, hoping, in behalf of the author, for some indulgence from the public, and trusting it may prove acceptable and useful particularly to the female part of our readers.]

FOR THE CHRISTIAN INTELLIGENCER.

A SURE WORD OF PROPHECY.

In the 2d Epistle of Peter, 1st chapter, 19th verse, we read as follows: “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.”

It will be perceived by the reading of this text, that the apostle alludes to something on which he had just before been treating, when he says, “we have also a more sure word of prophecy,” &c.—that is, in addition to the foregoing, we have a word of prophecy more sure than the former. In the 16th verse of the same chapter, he says; “For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty.” In the two next verses he proceeds to speak of “receiving from God the Father, honor and glory, when there came such a voice to him from the excellent glory, saying this is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard when we were with him in the holy mount.” Then come the words first quoted: “We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts.” In the 20th and 21st verses, the Apostle establishes this fact: That “no prophecy of the scriptures is of any private interpretation; for the prophecy came not in old time by the will of man: but holy men spoke as they were moved by the Holy Ghost.”

Having made these remarks and introduced these quotations by way of introduction, I shall now proceed 1st to speak of this “sure word of prophecy,” mentioned by the Apostle: 2d, of the admonition that he gave.—“Ye do well that ye take heed” &c. In the 3d place it will be proper that I should say something concerning this “prophecy not coming by the will of man.”

And here I would observe, that in the 1st epistle of Peter the apostle mentions the salvation that should be received, and says, “of which salvation the Prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what, or what manner of time, the spirit of Christ which was in them did signify when it testified beforehand the sufferings of Christ and the glory that should follow.” By this we learn, that the “sure word of prophecy,” to which the apostle had reference was the fore-telling of the coming of the Messiah, and consequently, the “great salvation” which should be wrought out through his death and sufferings. In the 53d chapter of Isaiah we have a specimen of this “sure word of prophecy.” After speaking of his well refined, and he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations; he will swallow up death in victory, and the Lord God will wipe away tears from off all faces.” If we look forward with an eye of faith to the fulfillment of this “sure word of prophecy,” how will our hearts leap for joy? This to our thirsty souls is like waters breaking out in the desert to quench the thirst of the weary traveller. Our souls will be refreshed with living streams that proceed from the fountain of God's unchangeable and boundless love. Oh! ye that “limit the Holy One of Israel,” can you set bounds to his goodness or salvation? Can you limit his power while you have this prophecy in view?

Thirdly, I will proceed to notice that the prophecy came not by the will of man,” &c. This will confirm the validity of the prophecies of the Prophets. If they were inspired to declare God's purpose concerning man, can any one suppose that it is left to “the will of man” to say whether his purpose shall be carried into effect or not? Did he ask leave whether the babe of Bethlehem should be born? Did he inquire if it was the will of any one that Christ should be the propitiation for the sins of the whole world? If not, when we read in Scripture that it is the will of God that all men should be saved, and that he hath also declared that “he worketh all things after the counsel of his own will,” I hope none are so unwise as to believe that the will of feeble man, whose breath is in his nostrils, who comes forth as a flower and is cut down, can counteract or frustrate, in the least degree, the will and purpose of Jehovah, the Alpha and Omega, the beginning and the end, the maker and disposer of all things.

The “sure word of prophecy,” that testifies in favor of the final salvation of all men from sin and woe, may not be, as our context informs us it is not, “according to the will of man,” for experience has shown us how much such an idea is opposed to the partial will and exclusive dispositions of men;—but it is according to the will of a God of impartial and universal love, and must prevail.

We will now endeavor to ascertain what this important work was, which Christ came

to perform. St. Peter, speaking to the Jews, testifies of the “covenant which God made with our fathers, saying unto Abraham, “and in thy seed shall all the kindreds of the earth be blessed; unto you first, God having raised up his son, one of you from his iniquities.” Here is a plain declaration from God himself, that all the kindreds of the earth shall be blessed in Christ, and it is exhibited to view what this blessing is,—viz. a turning of every one from his iniquities. If the pleasure of the Lord—who has no pleasure in the death of the wicked, but rather that he should turn and live,—shall prosper in his hand, and it is his pleasure that the wicked turn from his ways and live, how can it be said that the pleasure of the Lord shall prosper in his hand unless he bring all men into perfect obedience? But being assured that “God is not man that he should lie, nor the son of man that he should repent,” and that he hath said—“he will do all his pleasure,” knowing that he hath meted out heaven with a span and laid the foundation of the earth, that he hath set bounds to the ocean, saying, “hitherto shalt thou come and no further,” that he commands the raging of the waves to cease and they obey his voice, and knowing also that he turneth the hearts of men as the rivers of water are turned, I cannot distrust his word; for he can also calm the raging waves of our passions, stop the current of sin and lead us to the fountain of living waters, cleanse us from all iniquity, heal our back-slidings and thus manifest his all conquering love to his creatures.—

We have an assurance in the words of the Prophets, that “the Lord will not cast off forever, but though he cause grief, yet will he have compassion according to the multitude of his mercies.” Shall we say he will cast off forever, when it is positively asserted that he will not? That a great part of our race will never know a Saviour's love, will never enjoy the benefits of his redeeming blood which was shed for the remission of all sin, which was poured out for the salvation of all men? Then let us once more reflect upon this sure word of prophecy. This leads us to consider

Secondly, the words “Ye do well that ye take heed as unto a light that shineth in a dark place.” How necessary that we take heed to this sure word of prophecy. To do this implies a belief in it. If Jehovah has, by the mouth of his Prophets, declared that Shiloh should come, and that “to him shall the gathering of the people be,” and has declared it to be “a light thing that he should be my servant to raise up the tribes of Jacob and to restore the preserved of Israel; but that he should also be a light to the Gentiles that he might be my salvation unto the ends of the earth,”—to take heed to this prophecy we must not only believe that God has spoken it, but we must also believe he will fulfil this gracious promise. Oh! how consoling to those, who are in darkness in their minds, who have the veil on their hearts in the reading of Moses, to trust in this sure word of prophecy and to rely on the precious promises of God!

Although I could quote many more prophecies to corroborate those I have already mentioned, I deem it unnecessary. It shall therefore suffice that I produce one more to illustrate the subject under consideration. “And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees well refined, and he will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations; he will swallow up death in victory, and the Lord God will wipe away tears from off all faces.” If we look forward with an eye of faith to the fulfillment of this “sure word of prophecy,” how will our hearts leap for joy? This to our thirsty souls is like waters breaking out in the desert to quench the thirst of the weary traveller. Our souls will be refreshed with living streams that proceed from the fountain of God's unchangeable and boundless love. Oh! ye that “limit the Holy One of Israel,” can you set bounds to his goodness or salvation? Can you limit his power while you have this prophecy in view?

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S. D**.

EASTERN CHRONICLE.

THE CHRONICLE.

Be it our weekly task,
To note the passing tidings of the times.

GARDINER, FRIDAY, NOVEMBER 9, 1827.

"PRIDE, PREJUDICE AND SECTARISM."

In the Eastern (Bangor) Republican of last week we noticed a communication signed "Bangor," contradicting the statement made in this paper of week before last relative to the alleged indignity offered to the Governor by Messrs. Pomroy and Smith during his late military visit to that town. The statement we made came to us from responsible person and was confirmed by others high in the confidence of the public, and, as we believed, was, at least in its essential parts, strictly true. Still, if there is any thing therein stated which is not correct, we shall most cheerfully and with much satisfaction recall it. Far be it from us to do, intentionally, injustice to any individual, however widely his opinions, on any subject, may differ from our own. But the statement was not admitted into our columns hastily, or without good reasons to believe it was literally true; and we do not—we cannot,—as yet feel authorized to set aside as false the sober assurances of respectable individuals merely at the bidding of an anonymous writer of whose claim to credibility we are entirely ignorant. A gentleman of Bangor—whom any citizen in that town will admit is entitled to credit—was in this vicinity shortly after our paper containing the account alluded to was published,—a gentleman who was present at the time Gov. Lincoln attended the meeting where Prof. Smith preached and who, it is to be presumed, is knowing to the facts in the case. He observed that the statements were true, all but the remark contained in the note which followed it—viz. that Mr. Pomroy, that the Governor would be present. Did not a distinguished gentleman of that town, call on Mr. Pomroy and inform him that the Governor would attend his meeting in the afternoon? was he not at the time requested to shorten his intermission with a view to accommodate the Governor and other gentlemen who had necessarily 18 or 20 miles to travel after the services of the day? and did not Mr. Pomroy refuse to shorten the intermission? It is idle to say that Mr. P. was ignorant of the Governor's intention to attend his meeting.

It is almost unnecessary to comment upon the spirit which dictated the communication in the Eastern Republican over the signature of "Bangor." That overweening pride which is too justly chargeable to many of the leaders of that sect of which Mr. Pomroy & Mr. Smith are members,—and that selfishness which is equally attributable to their Theological Institution—doubtless contributed to influence the course which those gentlemen adopted on the occasion of the visit of the Governor to Bangor. Whether those gentleman acted in accordance with their consciences is for them to determine;—but the evident intention of Mr. Pomroy in his refusal to officiate as Chaplain to the Regiment,—the studied and offensive language of Mr. Smith's discourse—the personal reflections contained in his remarks; and the selection of the text, were all too evident to be misunderstood, and taken collectively afford abundant proof that "Pride, Prejudice and Sectarism" are not wholly extinct among the leaders of the Orthodox Church at Bangor.

"SPECTATOR" AND THE ADJ. GENERAL. A writer, who signs himself "Spectator" has just published two numbers in the Belfast Gazette addressed to Adjutant General Cony, complaining of that officer, in a strain of irony, for neglect of duty in not furnishing the militia, in obedience to a law passed by our Legislature in 1821, with copies of Scott's military discipline. It appears that at the late review in Belfast, the Colonel of the Regiment gave an order for movement by *Moltby* in his "Elements of War"—a work which is to inquire, what good thing he must do to inherit eternal life; this "young ruler" was, we believe, contemptuously described as a Unitarian, ignorant of religion and of the duties belonging to his station, &c.—and yet these men pretend they never "knew or expected" that Gov. Lincoln, the "young ruler" of Maine was to be present, nor did the preacher select his sermon with any intention to have his remarks apply to his distinguished auditor! Let others believe all this who can; for ourselves we confess it looks as if it was "an accident done purposely."

FOR THE EASTERN CHRONICLE.

MR. DREW:—Having furnished you with a statement of what I was informed and what I conceived to be incontrovertible facts as published in your paper of the 8th ultimo under the head of "Pride, Prejudice and Sectarism" and which have been controverted by a writer in the Eastern Republican over the signature of "Bangor" I deem it a duty which I owe the public and to you in particular, to state, that my information relative to the statement given by Col. Rogers to Messrs. Pomroy & Smith to officiate as chaplains, was principally derived from, & communicated to me by one or two highly respectable gentlemen of the division staff. It is possible and perhaps probable that I may have misunderstood the gentlemen in regard to the invitation being extended to Professor

Smith, but I am not mistaken in the fact, that I was informed that Mr. Pomroy was invited to act as chaplain and refused without assigning any reason for so doing. It is admitted by "Bangor," that Mr. Pomroy was invited by Col. Rogers to officiate as chaplain, but that he assigned as a reason for his refusal "that he could not officiate consistently with his other duties—that the invitation was unexpected to him, and that he had only that morning to prepare for the Sabbath." Now it was well known and understood at Bangor, long before the arrival of the Governor, that he would spend the following Sabbath after the Review, at that place, and of course attend divine service. I am at a loss to conceive what other or higher duty Mr. Pomroy could have had to perform on the day of the Review, claiming a paramount consideration to that of officiating as chaplain, for it would seem that he had previously made arrangements with Mr. Smith to preach for him. If this be true, he certainly might have performed the chaplain duties, and could not have required a day to prepare himself for duties, that he knew would not be required of him.

With regard to the Sermon delivered by Professor Smith, I can only repeat what I have before stated, that I was present and heard it;—that I considered it as grossly insulting the Governor, and attacking his religious opinions,—that I believed it, and now do, to have been premeditated and intended to injure and wound the feelings of the Governor, and those who were associated with him. This was the opinion and the impression entertained by every officer of the escort with whom I conversed. It will avail nothing, to say that the Sermon was written months and years ago—that it was temperate and not at all pointed; for everyone who heard it, knows, that was bigoted, pointed and abusive. "Bangor" would have us believe that it was not known or expected either by Mr. Smith or Mr. Pomroy, that the Governor would be present. Did not a distinguished gentleman of that town, call on Mr. Pomroy and inform him that the Governor would attend his meeting in the afternoon? was he not at the time requested to shorten his intermission with a view to accommodate the Governor and other gentlemen who had necessarily 18 or 20 miles to travel after the services of the day? and did not Mr. Pomroy refuse to shorten the intermission? It is idle to say that Mr. P. was ignorant of the Governor's intention to attend his meeting.

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that officer obey a requirement which came to him under such circumstances as rendered it absolutely impossible to obey it? The facts were stated to the Governor, who advised that nothing should at present be done towards the procuring of the books, and that at the next session of the Legislature a representation should be made to that body of the inability of the Adj. Gen. to obtain 500 copies for 500 dollars, and recommending to it to take some further order upon the subject which should enable that officer to execute the intentions of the Legislature. Such a representation was accordingly made, and here the subject rested, or, we now think, the law was repealed, and nothing has been done by the Legislature since. If the Legislature had authorized Gen. Cony to procure a certain number of books, and had made an appropriation sufficient to enable him to procure them, & he had neglected so to do, then would he have been liable to the censures which "Spectator" bestows upon him; but as it did not, we cannot conceive why the Adjutant General should be blamed for not doing what it was impossible for him to do.

THE PRESIDENTIAL BARGAIN.—It will be recollect that Gen. Jackson gave up, some time since, the name of Hon. James Buchanan as the "respectable member of Congress" who came to him as an agent of Mr. Clay (as Gen. J. supposed,) making overtures to him, saying, that if, in the event of his election to the Presidency, he would agree to make Mr. Clay Secretary of State, he (Mr. C.) would put a period to the contest in one hour, by making Gen. J. President. Mr. Buchanan having denied that he went to Gen. J. as an agent of Mr. Clay or any other person, and having asserted that he neither made or intimated any proposal of the description above named,—but having said, that in a previous conversation, Mr. Markley, another friend of Gen. J. urged him to call on Gen. J. to see if he would agree not to appoint Mr. Adams his Secretary in case of his election, and to ascertain whether he would not give encouragement that he would appoint Mr. Clay (thinking such an assurance from Gen. J. might be the means of causing the western members to vote for him,) Mr. Markley, since the denial of Mr. Buchanan, has been looked to as the agent of Mr. Clay who called on Mr. B. with a view to make the proposed bargain with Gen. J. Within a few days past Mr. Markley has addressed a letter to the public, asserting in the most positive terms, that he was not the agent of Mr. Clay,—that he does not know nor does he believe that Mr. Clay ever desired Gen. Jackson to appoint him his Secretary or that he would in any event have voted for Gen. J. as President. He says that he voted for Gen. J. in the caucus that nominated Mr. Crawford; that he voted for and did all he could to elect Gen. J. in the House of Representatives,—but does not believe one word about the alleged bargain between Mr. Clay and Mr. Adams.

The contest for the presidency waxes warm and will undoubtedly be a very "fierce" one. It is impossible to say, and perhaps even to guess, which of the candidates will succeed. Gov. CLINTON of N. Y. has been nominated by meetings in Virginia & N. York and may therefore now be considered as fairly before the public as a 3d candidate for the presidency. If he does not withdraw his name, it will probably prevent an election by the people, and if so, the House of Representatives will again have to choose the president.—But it is not for us to take sides or make predictions. Our readers, many of whom see no other paper, are interested in the statement of facts, and this is the reason why we have taken the liberty to inform them, as "a looker on in Venice" of what is going on in the country.

PEACHES. We mentioned it as our belief, two or three weeks since, that the peaches sold by Mr. Vaughan of Hallowell this fall, were the first raised in Maine that had been put into the market. We are happy to learn from the Gazette of Maine, that our impression was erroneous. The editor states that eighteen or twenty years ago the Rev. Mr. Merritt of Standish sent fine peaches raised in his garden to Portland market and has continued to send more or less almost every year since. The past season he sent 17 bushels of so good a quality that they sold for from three to four dollars per bushel.

RETURNS OF VOTES. As it not unfrequently happens that full returns of votes are not legally or reasonably forwarded to the Secretary's office to be counted with those that go to decide our elections; we would inquire whether the clerks of all the towns in this country have complied with the requisitions of the law by forwarding the returns given in them at the late general elections?

It is the duty of the proper officers in every town to see that the votes given therein should be returned immediately, or before the expiration of the present month, to the office of the Secretary of State. Voters ought not to be deprived of their voice in our elections by the neglect or carelessness of those whose duty it is to make correct and reasonable returns of their votes.

The question relative to our North Eastern Boundary is fast drawing to a crisis.—The outrages recently perpetrated by the British authorities of New-Brunswick, are such as cannot be longer winked out of sight. It is time for the people of this State to know that they are in danger of being stripped of one third of their territory. If this subject has hitherto excited but little interest among the people of this State, it is because the nature and extent of the British claim has not until lately been generally understood, and we apprehend is not now understood so generally as it deserves to be. The British claim by a line drawn from Mars Hill to the Katahdin; and from the Katahdin by a line drawn along between the heads of the streams which empty in the Penobscot and those which empty into the St. Johns, until it strikes the dividing line between Maine and Lower Canada. If the reader will look at the map, he will see that it cuts off from Maine a territory equal to the whole of Massachusetts. The land itself, it is said, exceeds in fertility any tract of equal size within N. England. Here then is a territory capable

of sustaining a population of half a million, within the rightful jurisdiction of Maine, which we are in danger of having wrested from us forever.

Our title to this country, we say, is as clear and indisputable as it is to any other part of the State. The British may extend their claims to the Kennebec on the same grounds precisely that they claim to the Penobscot; and if we yield to this we cannot know what pretences will be set up afterwards. The treaty of 1783 establishes our boundary too clearly to be misunderstood, except by those who are determined not to understand it.—The treaty is so explicit that the people of this State have never supposed that it could be brought into doubt, and it is with as much surprise as indignation, that they have seen the nature and extent of the British claim.

But if the attention of the people has been less directed to this subject than its importance deserves, their feelings will be aroused, by an event that has recently occurred, in such a manner that they will not be easily quieted.

Mr. John Baker, a peaceable citizen of this State, occupying a farm which he holds under a joint grant from Massachusetts and Maine, has been arrested within our own territorial jurisdiction by the officers of the province of New-Brunswick, accompanied as we have—understood, by an armed force, and carried to Fredericton, to answer to the British King. We have recently learnt that he has been tried, convicted and sentenced to pay a fine of £150, or \$600, and to be imprisoned for six months, and that he is now actually incarcerated under the sentence in Fredericton jail. What measures will be adopted by those to whom it properly belongs to uphold the dignity of the country, and protect the violated rights of the citizens, we of course cannot know. That all will be done, which can be with propriety by the government of this State, we feel the most perfect assurance.

In the mean time we should consider ourselves negligent of our duty, if we did not call the attention of the people to this flagrant violation of their dignity and their rights. But we forbear for the present from expressing those feelings which this subject so forcibly excites.

Argus.

To make Apple Wine.—The following is a good receipt:—Take equal quantities of orange and nutmeg pippins, grind them in an apple mill, and press out the juice through an hair cloth, adding to each gallon of juice two and a half pounds of lump sugar; put it into a cask, ferment it in the usual way, when it has worked a short time, bung it down, and should the fermentation continue, lift the bung, & put in a piece of isinglass. One bushel of apples will produce five gallons of juice, better than much of what is called and sold as champagne.

TO READERS AND CORRESPONDENTS.

Br. Cobb's Sermon preached at the dedication of the new meeting-house in Farmington, shall appear next week.

"Ambrose" is thanked for his contribution; but as it came to hand too late for this week's paper, we must reserve it for the next.

J. W. H. in reply to R. S. and Philoromus did not come to hand until Wednesday evening—consequently we have to regret our inability to give him a place before next week.

Erasmus will receive our cordial thanks for his able communications just received. His 1st number on Dr. Ely's Sermon shall appear in our next.

Philonomous is in type and shall appear soon.

MARRIED,

In Jonesborough, by Joseph Shorey, Esq. Mr. John O. Tupper to Miss Syrena Noyes.

DIED,

In this town, suddenly, Mrs. Elsa Gilpatrick, wife of Thomas Gilpatrick, Esq. aged 52 years.

In Havana, on the 30th of September, GEORGE W. NEWELL of this town, in the 21st year of his age. He was a young man of good abilities, steady habits and unblemished character. From a child he had been remarkable for pleasantness of disposition, for honesty, industry and filial tenderness and respect to his parents. As a brother he was affectionate, and as a friend faithful to his trust. Thus early in life is the promising hopes of an aged father buried in the dust.—[Comm.]

NEW HAT-STORE.

LABAN L. MACOMBER,

(Opposite McLellan's New Hotel.)

HAS established himself as a Hat Manufacturer, and has constantly on hand, for sale, an assortment of Gentlemen's, Youth's and Children's HATS, cheap for cash, country produce, or approved credit.

The following certificates of Hat manufacturers in the City of Boston and vicinity will show the superior quality of Macomber's Patent Machine Hat bodies.

We the undersigned, having seen in operation Macomber's Machine for Planking Wool Hat Bodies, are of opinion that the bodies are closed better, are smoother, will hold their stiffening, and finish better than those planked in the usual manner.

JESSE BROWN, Pres't. Boston Hat Manf.

ELISHA VOSE, Treas. Boston Hat Manf.

SAMUEL BARRY, Watertown,

C. L. EMERSON, Newburyport,

JAMES KENT, West Springfield,

MARTIN BATES, Boston,

GEO. BASS, do.

We, the undersigned, having examined the Hat Bodies made by the above Machine, are of opinion that they are better made than those manufactured in the common way.

BRADFORD LINCOLN,

Director of the Boston Hat Manf.

JOHN LONGLEY,

HENRY CLARK,

Finishing Agent of the Boston Hat Manf.

We, the undersigned having made use of Macomber's Machine for Planking Wool Hat Bodies, do hereby certify that the bodies planked are smoother and closed better than they can be in the usual manner. The laborious part of the work is done by the machine.

HIRAM MORTON,

Foreman of Robt. Bacau's Hat Factory, Medford,

JOHN WHITE, Methuen.

HIRAM MERRILL, Salem, N. H.

N. B. L. M. hopes, by the strictest attention

to business, and the superior quality of his Hats, to merit and obtain a share of public patronage.

Gardiner, Nov. 7, 1827.

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POETRY.

THE HOUR OF BLISS.

'Tis sweet to sit in the twilight hour
With the friend beloved---and gaze on high
At the countless stars---the bright, bright worlds
That tell us of immortality!

'Tis sweet to wander at deep midnight
'Neath the summer moon, on some lone shore;
To look on the silver-crested wave,
And talk of days that return no more.

'Tis sweet to roam through the woodland glen
With those who gladden our earthly lot;
To gather wild flowers---and breathe the words,
"Forget me not---O, forget me not!"

But sweeter and dearer---dearer far,
To kneel in the holy house of prayer
With the chosen One, when each thought is hushed
That reminds us of a world of care!

To whisper together words of praise---
The tears of a contrite heart to shed---
To call down with true and tender zeal
Heaven's blessings on each other's head.

'Tis then that the soul may comprehend
The joys of a purer world than this---

'Tis then that we love as Spirits love---

---O that is the one,---one hour of bliss!

[From the New-England Galaxy.]

THE LOTTERY TICKET.

One morn last week I chanced to take
My wallet out just for the sake
Of seeing what the number was
Of a whole ticket I had bought, because
The man I purchased of had told me
He rather reckoned he had sold me
A considerable size:

And, as they say he never lies,
I thought I'd walk up to his shop
In a cool, easy way, and stop
And take the money.

Seeing the air was warm and sunny,
"Good morning, sir! ---have you received the list
Of the last drawing?" ---"Aye, sir! here
You'll find it all; pray what's your number? whilst
You are a lucky man, 'tis clear;
You've drawn ten thousand!"

With that he bows and
Comes out with a mighty heap,
"How many will you take, sir? ---cheap
As dirt, in every kind and sort'a
Schem'e?" ---"Why, let me see---I'll take a quarter,
A quarter! no! I've blundered;
ounds! man, I'll take a hundred."

Off went my fancy at an angle;
Jewels began to shine, and seals to dangle
From a gold chain; my watch began to tick;
And off I quick

As lightning with my four-
Horse team, amid the roar
Of the admiring multitude I whirled;
Mid clouds of gold o'er the whole prostrate world.

Tables began to shine
In the perspective ---fruits and wine;
Ducks swimming in rich gravy---outs and ices---
Nice portly mangoes studded with cloves and spices;

Three foot wax candles,
Snuff-trays with golden handles,
Oysters by beds---oceans of turtle soup,
Planked by a nice brown-looking group

Of partridge! ---Music began to play;
Ten thousand instruments were braying out
Their everlasting music, and the day,
By an infinity of tapers was put out.

The snack of old Maderia came across my tongue;
Spirits of beef---cold hams; and then there rang
The crack of Champagne bottles in my ears.

The laugh of guests, mixed with their cheering cheers
And then the long dull silence, & the drawing toast,
The slamming doors, and loud laugh of mine host,
As these things came across my brain.

My stomach gave one huge convulsive strain,
Then fluttered all away;

And our cold clammy shudder ran
Through the whole in and out man.

For at that rich and glorious sight,
My stomach had grown dainty quite,

So different from my "every day,"

And then the scene was changed; I and there
Was music floating in the air;

And down the long and high eddall
The dancers' feet went to and fro,

To drowsy head of fiddler's bow,

When suddenly the wender's call
Came on my slumbering ear, and all

My visions vanished in a trice,

"Dear sir!" ---and here he hemmed thrice,

"There is a slight mistake, I see!

Your ticket's in a lottery,
(As in a moment, I will show)

That drew about a week ago."

Here my soul and body rank,
As soft he whispered---" 'Tis a blank."

• • •

• I found the door---the street---while far behind,
Borne with a burst of laughter on the wind,
As off I reced, like one who had the rickets!

"Here, stop you sir! and take your hundred tickets!"

MISCELLANEOUS.

GOING TO LAW.

I had some intentions lately of going to visit Bedlam, the place where those who go mad are confined. I went to wait upon the man in black to be my conductor, but I found him preparing to go to Westminster-hall, where the English hold their courts of Justice. It gave me some surprise to find my friend engaged in a law suit, but more so when he informed me, that it had been depending for several years.

"How is it possible?" cried I, "for a man who knows the world to go to law? I am well acquainted with the courts of justice in China, they resemble rat-traps, every one of them, nothing more easy to get in, but to get out again is attended with some difficulty, and more cunning than rats are generally found to possess!"

Faith, replied my friend, I should not have gone to law, but that I was assured of success before I began; things were presented to me in so alluring a light, that I thought by barely declaring myself a candidate for the prize, I had nothing more to do but to enjoy the fruits of the victory. Thus have I been upon the eve of an imaginary triumph every term these ten years, have travelled forward with victory ever in my view, but ever out of reach; however, at present, I fancy we have hampered our antagonist in such a manner, that without some unforeseen demur, we shall this very day lay him fairly on his back.

"If things be so situated," said I, "I don't care if I attend you to the courts, and partake in the pleasure of your success." "But prithee," continued I, as we set forward, "what reasons have you to think an affair at last concluded, which gave you so many former disappointments?" My lawyer tells me, returned he, that I have Salkeld and Ventris strong in my favor, and that there are no less than fifteen cases in point. "I understand, said I, "those are two of your judges who have already declared their opinions." Pardon me, replied my friend, Salkeld and Ventris are lawyers, who, some hundred years ago, gave their opin-

ions on cases similar to mine; those opinions which make for me, my lawyer is to cite, and those opinions which look another way, are cited by the lawyer employed by my antagonist; as I observed, I have Salkeld and Ventris for me, he has Coke and Hales for him, and he that has most opinions is most likely to carry his cause.

"But where is the necessity?" cried I, "of prolonging a suit by citing the opinions and reports of others, since the same good sense which determined lawyers in former ages, may serve to guide your judges at this day. They at that time gave their opinions only from the light of reason, your judges have the same light at present to direct them, let me even add a greater, as in former ages there were many prejudices from which the present is happily free. If arguing from authorities be exploded from every other branch of learning, why should it be particularly adhered to in this? I plainly foresee, how such a method of investigation must embarrass every suit, and even perplex the student; ceremonies will be multiplied, formalities must increase, and more time will thus be spent in learning the arts of litigation, than in the discovery of right."

I see, cries my friend, that you are for a speedy administration of justice, but all the world will grant, that the more time that is taken up in considering any subject, the better it will be understood. Besides, it is the boast of an Englishman that his property is secure, and all the world will grant, that a deliberate administration of justice is the best way to secure his property. Why have we so many lawyers, but to secure our property? why so many formalities, but to secure our property? Not less than one hundred thousand families live in opulence, elegance, and ease, merely by securing our property.

To embarrass justice, returned I, by a multiplicity of law, or to hazard it by a confidence in our judges, are, I grant, the opposite rocks on which legislative wisdom has ever split; in one case, the client resembles that emperor who is said to have been suffocated with the bed-clothes, which were only designed to keep him warm; in the other, to that town which let the enemy take possession of its walls, in order to show the world how little they depended upon aught but courage for safety:—But bless me, what numbers do I see here—all in black—how is it possible that half this multitude find employment? Nothing so easily conceived, returned my companion, they live by watching each other. For instance, the catchpole watches the man in debt, the attorney watches the catchpole, the counsellor watches the attorney, the solicitor the counsellor, and all find sufficient employment. I conceive you, interrupted I, they watch each other, but it is the client that pays them all for watching; it puts me in mind of Chinese fable, which is entitled, *Five animals at a meal*.

A grasshopper filled with dew was merrily singing under a shade; a whangam that eats grasshoppers had marked it for its prey, and was just stretching forth to devour it; a serpent that had for a long time fed only on whangams, was coiled up to fasten on the whangam; a yellow bird was just upon the wing to dart upon the serpent; a hawk had just stooped from above to seize the yellow bird; all were intent on their prey, and unmindful of their danger: so the whangam eat the grasshopper, the serpent eat the whangam, the yellow bird the serpent, and the hawk the yellow bird; when, sousing from on high, a vulture gobbled up the hawk, grasshopper, whangam, and all in a moment.

One general character pervades all these signatures, except that of Stephen Hopkins, who was palsied; it is that of easy and distinct chirography. Our fathers were not ashamed of their names, and therefore wrote them legibly. This is more than can be said of their sons, for nine out of ten, now-a-days, write as if they had the pen between their toes instead of their fingers.

Lord Byron's hand writing was most abominable—Walter Scott's would disgrace a school-boy, and Jeffrey's has long been the subject of execration to printers and their devils. Yet even in these you may

read the character of the writers, (except Scott's which has no character, or rather is a mixture of all characters,) the carelessness of Byron, and the hurried thought of Jeffrey. They have set a bad example; many a would-be *distingué* thinks it a diagnostic of genius to write so that it would puzzle *Edipus* to decypher his words. It is a sad mistake—a man of genius is none the worse for wearing the apparel and manners of a gentleman, and for clothing his words in graceful and gentlemanly characters.

We have in our possession a letter written, a few years ago, by Mr. Canning. This great man seems to have excelled in every thing—his hand writing is very smooth, clear, and polished—the eye runs over it with ease and pleasure.

An easy hand is the sign of a mind at ease—no man, whose conscience is troubled, can write with grace and freedom.—When we receive a letter written in a cramped, difficult and not-in-an-hour to be decyphered hand, we always suspect that the man means to over-reach us—we turn over his letter with distrust and contemplate his signature with suspicion. Vice, versa. We can tell by the superscription of a letter whether it is a dun, an invitation to dinner, a request for a loan, (although these come but seldom) a challenge (these never come, for we are pacific) or a new subscriber, (these come every day.)

We know a gentleman who stepped into a partnership that is worth three thousand a year, because he surpassed his competitors (his equals in every other respect) in his hand writing. When shall we write ourselves into three thousand a year? In a year, we hope.—N. Y. pa.

LOTTERIES FOR RELIGIOUS PURPOSES.

A splendid lottery has just been drawn in Rhode Island for the express "benefit of the West Baptist Society in Providence." What must be the condition of that religion which is kept in repair by the same means as we use for repairing old bridges and old roads? Is Calvinism so low—so

far pressed, as to be under necessity of appealing to lotteries for its support? Can there be a greater libel against duty and heaven than such proceedings? Religion maintained by gambling!

Western paper.

Chemical Embrocation,—or

WHITWELL'S ORIGINAL OPODELODO.

Treble the strength of the hard kind.

BEWARE OF IMITATIONS.

THIS article is now, beyond all dispute, considered by every Physician of extensive practice in the U. States, as the best known external remedy in all cases of Bruises, Sprains, Gout, Rheumatism, Cramp, Numbness, Stiffness of the Neck or Limbs, Chilblains, Chapped Hands, Stings of Insects, Vegetable Poisons, &c.

The use of this celebrated remedy is not confined to the American States. Orders for it are constantly received from South America, the West Indies, Nova-Scotia, Lower Canada, and in one instance orders were received from England and Russia. In a late letter to the Proprietor, from St. Salvador, the writer observes, "Your opodeldoc begins to be well known and fully appreciated," &c.

Certificates have been received, sufficient to fill a column of a paper. A few only, of the first reciprocity are attached to the directions—among which is one from a Physician of the highest grade in Europe or America.

Pause before you purchase.

No one circumstance can more fully prove the value and great demand for this Medicine, than the numerous severe and contemptible imitations in existence. Some have so closely imitated the stamp and type of the outside wrapper, as to be difficult of detection, except only by the omission of the NAME. Therefore, as you value Life or limb, be sure to ask for and receive WHITWELL'S opodeldoc only, or you may be most wretchedly imposed upon.

At the same place may be had, the AROMATIC SNUFF, celebrated throughout the American Continent, in cases of Catarrah and Headache, drunkenness, Depression of Spirits, Vapors, Dimness of Eye-sight, and all disorders of the head.

From its most fragrant and grateful quality, it completely counteracts the effects of bad atmosphere, and being greatly antiprescent, is indispensable for all who travel with or visit the sick.

ALSO—DETERGENT BITTERS, a most excellent article for Jaundice, want of appetite, &c. &c.

ALSO—JARVIS' BILIOUS PILLS, & cheap

and fine Medicine.

Constantly for sale by

BOWMAN & PERKINS.

Gardiner, January 5, 1827.

TO SCHOOL COMMITTEES AND TEACHERS.

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JUST published and for sale by P. SHELDON, THE PRIMARY CLASS BOOK, a selection of easy lessons in reading, for the younger classes in common Schools. By THOMAS J. LEE, compiler of a Spelling-Book containing the rudiments of the English Language.

PREFACE.

This little book, as the title imports, is designed to be used in common schools, immediately after or in connexion with the spelling book; and, accordingly, the lessons are such as may be interesting and instructive to children.

A few of the most emphatic words are printed in italics. Some words which are often incorrectly pronounced, are marked with accents, according to a key placed at the beginning of the book, so as accurately to convey the sounds. In a few instances a different spelling is given at the bottom of the page for the same purpose. The paragraphs are broken into short portions and numbered, to render it more convenient for reading in classes.

For a more particular character of the book the compiler refers to the work itself; being aware that the public will judge of a book according to their own opinion of its merits, and not by what the author says of it.

Winthrop, Sept. 1827.

This book is well printed, on new type and fine paper, sewed and bound with pasteboard and contains 180 pages 18mo. Price 25 cents single, 2 dollars, per dozen.

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LEONARD WOODS.

"Andover, July 5, 1824.

"Dr. A. T. Lowe."

The Columbian Class-Book is handsomely printed and well bound—contains 354 pages, 12mo. with plates, and is sold at the low price of 75 cents single and \$7.50 per dozen.

October 12

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